carry water. Pottery, unknown to the eastern groups, is crude everywhere else. There are neither canoes nor dugouts. The Indians make five different types of musical instruments, all winds, which are often heard in festivals.

The difference in physical appearance between the Nambikwara and their eastern, western and southern neighbors—Parecis, Tupi-Kawahib and the tribes of the *Guaporé*—is striking. (2) And they

2. The anthropological study of the Nambikwara was the object of research of Dr. J.-A. Vellard, who was part of our expedition.

also differ from most of the other tribes of Brazil, whose physical type is generally more massive than theirs. In the case of the Nambikwara, the body is not exceptionally small; but they are slim, and their long hair, sometimes wavy and of more developed pilosity than the indigenous median, their hands and feet of reduced dimensions, their fine lineaments, and above all their faces, of characteristic outline but very purely chiseled, contribute to form a physical type far removed from that encountered most often in South America, but which reminds one persistently of certain types of southern Mexico and Guatemala, and even more of that characterized by the masks with pointed beards of the region of Vera Cruz.

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The Nambikwara get up at dawn, stir up the fires, warm themselves as well as they can after the cold of the night, then they eat lightly of the [16] remains of last evening's yucca cakes. A little later the men leave, together or separately, for a hunting expedition. The women remain in the camp where they devote themselves to culinary duties. The first bath is taken when the sun begins to come up. The women and children often bathe together for amusement, and sometimes a fire is lighted before which they crouch to warm themselves on coming out of the water while they playfully exaggerate a natural shivering. Other bathing takes place during the day. The daily occupations vary little. The preparation of food is that which requires the most care and time. Yucca must be ground and pressed, and the pulp dried and cooked. Or else the cumaru nuts (Dipteryx odorata) which add their perfume to most dishes must be shelled and boiled. When the need is felt, women and children go out on foraging expeditions. If the provisions are sufficient, the women spin, crouched

2: Lévi-Strauss E-5 (1938-1939)1948
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and dots hanging down from the nape of the neck. A similar but shorter headdress may be worn in daily life. 301

Hair is groomed with a composite comb. It is cut with a shell, either all around the head at the level of the ear lobe, or only across the forehead, the back and sides being allowed to fall loose. Body painting consists mainly of urucú smeared uniformly, but some groups roughly trace black dots and stripes with genipa juice on the chest and legs. Face and body hair is generally pulled out, especially by women; men often have a sparse moustache and beard. 302 [386]

TRANSPORTATION

Canoes are unknown. Small waterways are crossed on a fallen tree; large ones by swimming, sometimes with the help of large floating bundles of buriti palm stems. Babies straddle their mother's hip supported by a large sling of bark or woven cotton. 481 501 854

MANUFACTURES

Spinning.—Women spin cotton with a crude drop spindle made of grass stalk. The whorl is a wild fruit, a potsherd, or a conical piece of sun-dried clay. Cotton thread is rolled in a ball and, like everything else in a *Nambicuara* household, wrapped in leaves. Women and men twist tucum and buriti fibers on their thighs to make string. 283

Weaving.—Weaving is limited to cotton bands and belts which men make on small, rough looms of the "*Arawak*" type (pl. 37, *center, right*). 286

Basketry.—Men make long, open-mouthed, cylindrical baskets using bamboo strips and a hexagonal, open weave. Fire fans are plaited of palm leaves. The *Northern Nambicuara* used palm leaves to weave low square baskets for storing the manioc and maize flour. 285

Pottery.—Pottery is unknown among the *Eastern Nambicuara*. In other groups, women make coarse pots of varying sizes. They mix the clay with ashes, fire the pot in the open, and wash it while it is still hot in an infusion of rosinous bark. 323 [317]

Implements.—Stone ax heads were formerly fixed with wax and strings in the loop of a bent handle. Knives and drills are made of a crude flint chip or piece of iron fastened with wax and thread at the end of a piece of wood or between two pieces of wood, which form the handle. Women hollow small cylindrical mortars in tree trunks by means of fire. Fire is made with a fire drill, crude rubber serving as tinder. The Indians burn almecega (*Tetragastris balsamifera*) resin for light. Knives are thin, sharp-edged pieces of wood. 412 [372] [373]

Weapons.—The *Nambicuara* bow is about 5 to 7 feet (2 m.) long, the section being flat, semicircular, or concave according to the group. The grip is wrapped with cotton. The arrow is released between the thumb and the first finger, the three other fingers being placed on the 411

4: Oberg E-5 (1949)1953
SP17 Nambicuara SP17

221 subsistence activities. For instance, they say that they eat the blossoms of certain plants and a great number of grubs, larvae, and insects. A [262 253] favorite dish is to crush in a mortar manioc cakes with boiled beans, broiled meat, ants, palm nuts, monkey and bird bones.

824 As an example of the variety of uses to which [262] the Nambicuara can put a plant we can take the [283] buriti palm: (1) They eat the pulp surrounding the scaly covered nut. (2) They use the fibers from the new growth to make twine. (3) They use the tough, flexible cortex of the frond stalk for making baskets. (4) They fell the buriti so that a certain variety of grub can collect and [262] multiply in the starchy pith in the heart of the tree. The grubs or larvae they then eat uncooked. •[501] (5) The dried frond stalks are tied into bundles and used as floats for crossing rivers. In addition, the buriti palm has male associations, for only [766] men can prepare its products. When a male child dies a piece of buriti fiber is left over his grave.

372 The Nambicuara make fire by the drill method. They cut two round pieces of dry stick about 18 inches in length and three-quarters of an inch in diameter from some bush that has a soft pithy center. The lower stick is split and into the flat side shallow notches are cut to hold the drill in place. The drilling stick is then inserted into the notch while the lower stick is held in place by the toes of the man as he squats over it. He then begins to twirl the stick between his palms, pressing downward. As his hands reach the bottom, he quickly brings them to the top and continues drilling until the pith in the lower stick loosens into small smouldering balls. These he places into a handful of dry buriti fiber and begins to blow on them until the fiber ignites. About 2 minutes is all that is required to make a fire by this method.

MANUFACTURING

412 The material equipment of the Eastern Nam-
415 bicuara is extremely simple. Many items, such as the conical trap for catching fish, the floats for crossing rivers, the loom for weaving arm bands, and the mortar and pestle for crushing food products are made for the occasion and are discarded when the task is completed or when the people move. The small grater and the few gourd vessels, small baskets, and twine, the woman carries

[p. 92 (B)]

Whenever they received good presents such as axes or beads, they would go to the brook and return with their whole face set ablaze by the blood-colored paint.

This practice was carried out on outsiders by the Tagnani as a mark of special esteem. We were all granted this honor in Três Buritis. . .

The men do not pluck their pubic or axillar hair; sometimes they even grow a sparse mustache or an even sparser beard. The women depilate themselves completely.

[244] The foot paths they use are narrow, similar to cow paths in pastoral regions; in certain areas, the ground is criss-crossed with them. They also make lanes in the woods by cutting branches.

To cross a small river they make a footbridge by cutting down a tree on the bank and guiding its fall in the right direction. If the river is wide, they make a bundle of mauriti leaves as a float and allow the current to carry them diagonally across the stream.

[Fig. 36]

They are not familiar with the canoe or with navigation; they are good swimmers.

They walk fast. They cover many leagues a day, always at a brisk pace--the "long stride" [marcha em extensão] of the physiologists--with the muscles taut, the body erect.

The hunting of big game--tapir, capybara, the Rondon Commission's horses and donkeys--is carried out in groups. For certain species they use special arrows that will be ddescribed later.

In fishing they do not use fishhooks, but speccial arrows.(1)

The Tagnani also use a kind of fish trap.

1. According to Ehrenreich the hook is not habitually used by the Indians because of the piranha fish (Pygocentrus sp.) which are so voracious that they do not allow the fisherman to gather in his catch. Nevertheless, a hook made of thorn--the so-called pindá dos tupis [Tupian fishhook]--isis found in many areas.

[Fig. 37]

7:Roquette-Pinto--36A E-4, 5 (no date)1938 SP17 Nambicuara SP17
(ca. 1912)

Fig. 36. Float of muriti stalks used by the Serra do Norte Indians when crossing rivers. (After a sketch by Mr. G. Kuhlmann.)